

We will be talking about attitudes as part of our discussion of social psychology concepts this next Wednesday evening in class. We will also be making decisions about who will be discussion leader for the topics available over the course of the term. The topics are the individual lines on the 430 Schedule Overview attached (e.g., PTSD/combat, empathy & moral values, video gaming). In order to prepare for the process of selecting your topic for leading discussion, select 3 topics and then identify at least one example of each of the 3 components (affect, cognition, behavior/intention) that go along with your attitude about each topic. You may already feel strongly about the topic or it may be one on which you do not know much.

So, for example, if I was ranking Courageous Resistance as one of the topics I was going to select, I might write something such as:

- Affect** (feelings and values; emotions, moods, evaluations about the object or idea)  
*I feel proud to think I could be a courageous resister. (values)*  
*I do not like to read about people who are in pain, or who suffered. (evaluation)*
- Behavior** (observation of behaviors or intentions to behave toward an object or idea)  
*I am going to have to do the most reading about this topic of the 3 that I am thinking of doing.*  
*I could try to do something in the next week that might be considered a courageous act.*
- Cognition** (knowledge, meaning, beliefs about rewards & punishments, properties of object)  
*I know that there was a movie about a courageous resister. What was his name again?(knowledge)*  
*I believe that some courageous resisters have lost their lives while trying to help others. (belief)*

Once you have completed this activity for each of your 3 topics, rank them from 1 (highest) to 3 (lowest) preference.

**Rank**

- \_\_\_\_\_ **Topic:**
- Affective** (feelings and values; emotions, moods, evaluations about the object or idea)
  
  - Behavioral** (observation of behaviors or intentions to behave toward an object or idea)
  
  - Cognitive** (knowledge, meaning, beliefs about rewards & punishments, properties of object)

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This past Wednesday evening we began a discussion of the differences between structural and direct violence after we discussed the ABCs (i.e., Affect, Behavior, Cognition) of attitudes. I handed out several different ways of approaching the dichotomy—one being Tables 1 and 2 from the Christie et al. text and the other a Pyramid of Violence (Ntl. Assoc. of Social Workers). For both approaches the personal (i.e., direct, individual) violence seems easier to identify. It takes more thought to identify the structural (insitutional, cultural) aspects of the violence. Please think about all these levels of violence using the attached story about Arthur. (It comes from peacemaking materials available for use with publisher permission.) The story is designed to be used with the Pyramid of Violence, so use the Pyramid as the foundation for answering the following questions.

**Direct (Individual) Violence:**

Identify at least 1 example of direct violence in this story:

**Structural (Institutional, Cultural) Violence:**

Give an example of structural violence from this story:

What makes this a good example of structural rather than direct violence (even though there may be aspects of both in the example)?

What key words from the Christie et al. tables fit with this example?

Give another example of something you think could be structural violence:

**ABCs of Attitudes:**

The attitudes of all the players in this situation play an important part in how this situation evolves over time. Identify an attitude expressed and explain how it played a role in the story.

Identify at least 1 affective, behavioral, or cognitive component for this attitude (be specific):

**Individual Violence** – consists of harmful actions against people or property. These actions are visible, easy to condemn; there are immediate consequences. It is easy to identify the perpetrator (and motivations) and the victim (and injuries.) This type of violence is seen as punishable crime.

Examples: murder, rape, gang fights, drive-by shootings, terrorism, spouse abuse, child abuse, assault

**Institutional Violence** – Consists of harmful actions within institutions that obstruct human potential. It occurs in government agencies, businesses, prisons, welfare systems, schools, the military, and other institutions. It is often caused by policies considered necessary for profit or control. This type of violence may be subtle or indirect. It is seen as regrettable but not a crime.

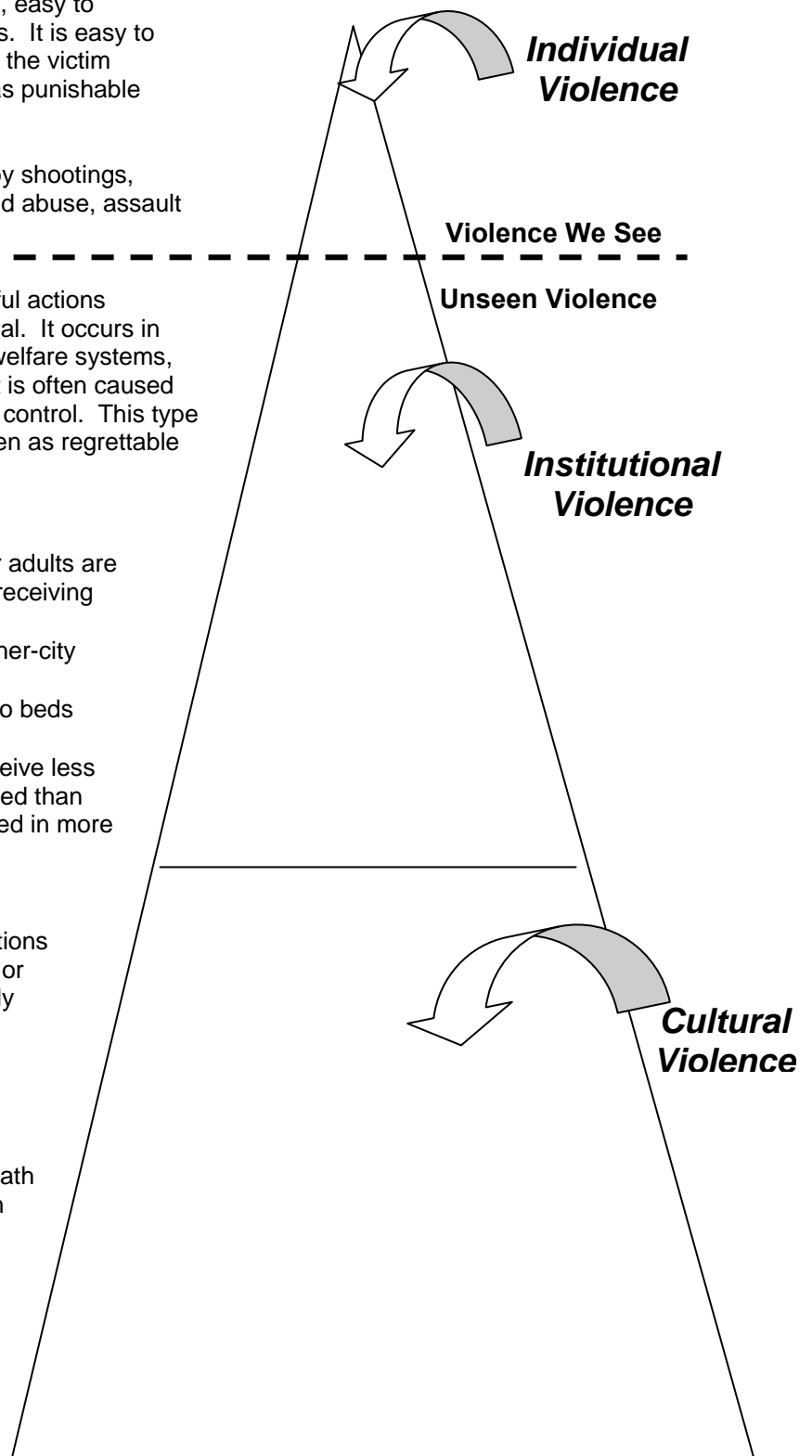
Examples:

- racial-ethnic people, women, or older adults are seen as less desirable employees, receiving lower pay or fewer promotions
- banks fail to make loans in certain inner-city neighborhoods
- nursing home patients are strapped to beds because the home is understaffed
- schools in certain neighborhoods receive less funding and are more poorly equipped than schools from the same district located in more affluent neighborhoods

**Cultural Violence** – consists of harmful actions resulting from attitudes, conventional values, or everyday practices. These are actions usually accepted as “normal.”

Examples:

- avoidable differences between racial or socio-economic groups such as infant mortality rates, premature death rates, lack of political representation
- denigration of racial-ethnic people, unfamiliar cultures, women, the disabled, and so forth
- easy acceptance of violence or the threat of violence as the solution to problems
- general attitudes of racism, sexism, and homophobia



The Seville Statement on Violence declares that it is scientifically incorrect to say that: 1) we have an inherited tendency to make war, 2) war or any other violent behavior is genetically programmed into our human nature, 3) human evolution has been selective for aggressive behavior, 4) humans have a 'violent' brain, and 5) war is caused by 'instinct' or any single motivation. APA endorsed the Seville Statement in 1987 as a social statement "designed to eliminate unfounded stereotypic thinking on the inevitability of war."

You may clearly believe (or not) the Seville Statement. Regardless, there are many who believe aggression is inborn and war is a natural response to conflict. We want to think about the Seville Statement in more detail on Wednesday evening, so explore what it means to believe what the Seville Statement declares (regardless of whether or not you believe it) by either

- 1) interviewing someone who believes war/aggression is innate, not learned, and that we are by nature violent; or
- 2) think through the questions below for yourself as the interviewee.

In other words, what would change in the attitudes, behaviors, and values for a person who came to believe the Seville Statement (i.e., shifting to believe we learn to be aggressive rather than that it is a natural response). NOTE: Your task is NOT to change the person's mind but to ask him/her to think about what it means to believe we are not naturally aggressive.

**Characteristics** of Interviewee (no names or personal identifiers):      Age:      Gender:

1. Read the Seville Statement above to the interviewee. You may also have the person read it to him/herself quietly.

2. Ask the person to think about the statement above. How strongly does he/she disagree with it?

1 (*Not at all disagree*) to 5 (*Very strongly disagree*)      1   2   3   4   5

3. Answer the following questions about that statement (you should paraphrase rather than have the person write out responses). Be sure to probe for deeper responses rather than staying at a superficial level of thinking.

**Personal:** "Maybe it's hard to see but imagine if it really was the case that we learn to be violent."

a) What makes it hard to imagine we learn to be violent?

b) If violence is really learned and we are not born this way, can you think of an example of how life could be different for someone you know personally?

**Social/Community** (attitudes or behaviors that reflect norms and expectations of a social group/family with which you—or someone you know—is associated at the local community level):

a) Is there a behavior that you see in your own social groups or local community that would suggest we are not naturally violent?

b) How might a person encourage more of this type of behavior?

**Cultural/Institutional** (subtle or indirect attitudes and behaviors that reflect conventional values and everyday practices that are accepted as 'normal')

"We in the US seem to always be in a military conflict with one country or another. Try to imagine what our country could be like if we were not always in a "war." What would you see?" ("This may be difficult to imagine, but please try.")

Any positives?

Any negatives?

**Reflections on this activity (for yourself):** What was the most difficult part of this activity (besides understanding my questions)?

Our discussion on Wednesday night (2/27/13) about video games included the demonstration of a video game that most (probably all?) of the class would clearly recognize as being in the violent category. Since Peace Psychology is about exploring the possibilities and promises for prosocial behavior, I included a variety of games on our Sakai website for the 2/27 class. Take a look at one or two of the games on the Sakai website and think back to the ABCs of attitudes with which we began the term.

Identify at least 2 examples from the prosocial video games for each of the sets of questions/concepts below. Be sure to give enough detail so it is easy for me as the reader to know you understand the concepts involved. It's okay to use the same game throughout or to switch back and forth from several. Please contact me if you have any questions.

**Affect (mood, feelings):** In other words, does the game promote anger? Fear? Feeling alone or isolated?

1)

2)

**Cognitions (beliefs or facts we suppose to be true):** For example, what are the assumptions you need to make about any others? Resources? What do you need to know first about the actors in the game?

1)

2)

**Behaviors (intentions or expectations about others' behaviors):** For example, is competition necessary? Should you respond without processing any other information? (Is the only action a reaction?)

1)

2)

In class Wednesday evening we discussed the effects of intimate (e.g., domestic, sexual) violence as well as being the target of hate crimes due to a combination of sexual orientation, ethnicity, and socio-economic status. Two possibilities for further reflection that build upon our discussion and your readings involve violence perpetrated against newly-arriving immigrants to the US and violence perpetrated against the elderly—whether it be by relatives, aides, or staff at health care institutions. Think also about how it occurs at the structural/institutional level. Using either or both of these (but don't get carried away and do **all** aspects for **both** victim groups), think through how the same issues we raised in class could perpetuate violence or counteract it at each of the following levels of interaction.

Think through this issue using examples that are specific as possible (e.g., a family moving in down the street or into an apartment in Parkland; a grandparent within a larger suburban or a rural community on Medicare).

### **3 Levels of Interaction:**

**Personal/Individual** (attitudes and behaviors that are direct, involving episodes of acute violence and aggression between 2 people):

a) Attitudes/behaviors encouraging or maintaining the unhealthy situation (be specific):

b) How could you, if you happened to be witness to this situation, interact to break through the cycle of violence?

**Social/Community** (attitudes or behaviors that reflect norms and expectations of a social group/family within the local community):

a) Attitudes/behaviors that perpetuate the problem or lead to it being ignored:

b) What can be done to reduce or eliminate the potential for intimate violence and hate crimes within the local community? Please be specific as well as realistic?

**Cultural/Institutional** (subtle or indirect attitudes and behaviors that reflect conventional values and everyday practices that are accepted as 'normal'; perpetuating the cycle of violence at a chronic, structural level)

a) Attitudes/behaviors:

b) Changes/challenges required to break through the cycle:

The film *Defiance* we saw on Wednesday evening (and the discussion that followed) gave us a very powerful example of courageous resistance in action. Think of yourself in a situation that has caused you concern or discomfort because it is not fully in agreement with your values or values and behaviors that you honor (e.g., someone uses distasteful jokes or teases another person who is very awkward in social situations; a person is in an abusive relationship).

**Identify the behavior/situation and the value(s)** that you feel are being disrespected:

Given that you are identifying a behavior or situation that has not yet changed for the better, use the 6 steps in the crossroads model for courageous resistance outlined in the Thalhammer et al. text to propose a plan of action that might lead to success. (I handed out a copy of the crossroads steps and it is in our Sakai folder for the upcoming week.) Keep in mind that the behavior/situation you are targeting has been occurring for some time now because it is difficult to change circumstances that feed into it (i.e., it has structural and institutional support). Try to anticipate possible obstacles or barriers and how you might counteract them.

**Step One: Noticing that something is happening**

**Step Two: Interpreting as needing a response (as unacceptable behavior)**

**Step Three: Accepting personal responsibility to do something**

**Step Four: Deciding what to do**

**Step Five: Actually doing what you decided to do**

**Step Six: Deciding to continue, to keep on keeping on**

So, where are you in this process of taking action on your intended target behavior? Plan on continuing through until the end of the term with this project. We'll check back later.

The concepts of nationalism and patriotism are often confused. Review these concepts from the handouts and class reading assignment in Christie, and then interview 3 people with whom you have at least a casual relationship. With each person go through the following steps: 1) Ask each person to tell you how he/she would define nationalism and patriotism by giving an example, if possible. 2) Explain the differences between nationalism and patriotism to each person you interview. 3) Before continuing on to a second and then a third person, record the ideas each shares with you and the responses to your explanation. Try to find a variety of people to interview. Do not identify the people with whom you talk other than to give a general description (e.g., gender, possible age group, occupation).

**Person 1:** Gender: M F                      Age: 18-20 21-24 25-30 31-45 46-65 66-75 >75

**Nationalism:**

**Patriotism:**

**Response to explanation:**

**Person 2:** Gender: M F                      Age: 18-20 21-24 25-30 31-45 46-65 66-75 >75

**Nationalism:**

**Patriotism:**

**Response to explanation:**

**Person 3:** Gender: M F                      Age: 18-20 21-24 25-30 31-45 46-65 66-75 >75

**Nationalism:**

**Patriotism:**

**Response to explanation:**

Why do you think it matters whether or not people can differentiate between these 2 concepts?





The class this past Wednesday evening focused on the topics of genocide and terrorism. While there are numerous newsworthy events related to our course occurring every day, I have selected 2 different perspectives offered on the same events occurring at Guantanamo this week (see attached 4-17-13 Reflections Guantanamo Events readings) for this reflection. This should build on our conversations on terrorism but is not limited to it.

The purpose of this reflection is to compare the information and the way it is offered in these 2 articles (i.e., what is brought up, what is left out) and then think about the key concepts that we are covering this term that relate. Hopefully you will find applications beyond just this past week's discussion of terrorism. Note that you do not have to agree or disagree with either article; the point is to understand the perspectives and look for concepts that may apply.

*You may want to note that, although British papers may be noted for sensationalism, I have tried to select an article that includes information and a perspective that still has some credibility. Let's assume for the purposes of this activity that the information from both sources is equivalent in truthfulness. Compare the perspectives for what is (not) included and how they relate to peace psychology.*

What is a major position of each author related to the situation at Guantanamo Bay?

On what issues do the 2 articles (& authors) agree?

Are there facts on which the 2 authors disagree?

If so, what are they? If not, what is different about the 2 articles?

Identify at least 2 key concepts that you see as being related to this topic from among those we are covering this term.

\_\_\_\_\_

If the concept is one we have already discussed, how does it relate?

If the concept is one we are going to be discussing, how do you perceive it as related?

## GUANTANAMO BAY -- PRESIDENT OBAMA'S SHAME: THE FORGOTTEN PRISONERS OF AMERICA'S OWN GULAG

By Katie Grant

\*\* No charge, but no release. Yesterday the anger of hunger-striking detainees boiled over in clashes with their jailers \*\*

Independent (London)  
April 14, 2013

<http://www.independent.co.uk/news/world/americas/guantanamo-bay--president-obamas-shame-the-forgotten-prisoners-of-americas-own-gulag-8572215.html>

For long periods we forget it, even though it is a human rights disgrace surely unequalled in recent American history. But now, 11 years after it opened, the prison for suspected terrorists at Guantanamo Bay is demanding our attention once again, thanks to the largest hunger strike by detainees in its infamous history. Al-Qa'ida has been decimated; America's war in Iraq is over and the one in Afghanistan soon will be. But the scandal of Guantanamo endures.

Today, 166 inmates remain. Three have been convicted, while a further thirty will face trial. Fifty or so are in a legal no-man's-land, deemed by the authorities too dangerous to release but against whom there is not enough evidence to prosecute. And then there are eighty-six who have been cleared for release, but who instead rot in a hell from which there is no escape. No wonder yesterday more than 160 of them were involved in clashes with guards that led to what the U.S. said were "less than lethal" rounds being fired.

In 2009, Barack Obama entered office vowing to close Guantanamo within a year. Perhaps he should have listened more closely to his predecessor. George W. Bush, too, wanted to shut Guantanamo; even he came to understand it was perhaps the most powerful single recruiting agent for global terrorism. But, he warned presciently, the devil was in the detail -- or, more exactly, in Congress.

Mr. Obama's planned to transfer most inmates to a high-security prison in Illinois, but that idea was blocked. Then Congress made things harder still, first scotching a plan to try Khalid Sheikh Mohammed, the organizer of 9/11 and Guantanamo's best-known prisoner, in a civil

court in the U.S., and effectively banning the use of public money to transfer Guantanamo detainees to the U.S. or abroad.

Even so, Dan Fried, the special envoy in charge of closing the prison, managed to resettle forty detainees during Obama's first term. But at the end of January, Mr. Fried was reassigned and not replaced, his duties incorporated into the State Department's existing legal office. For the eighty-six inmates eligible for release it was the last straw. Within a week the hunger strikes started.

Detainees tell their lawyers that up to 130 now are taking part. The Pentagon claims they number no more than forty, of whom a dozen are being force-fed. Given the lack of independent access to Guantanamo, the exact number is impossible to establish.

Like others before it, the protest may have been sparked by complaints that guards were abusing detainees' copies of the Koran. But even the Pentagon admits the real reason was despair. Inmates were "devastated" by the signal that the administration no longer believed that closing the prison was a realistic priority, Marine General John Kelly told Congress, so "they want to turn the heat up, get it back in the media." And who can blame them?

By all accounts, the atmosphere within Guantanamo has never been as bleak. The Soviet Union had gulags, "but no Soviet gulag ever had 52 per cent of its prisoners cleared for release," says Clive Stafford Smith, director of the legal charity Reprieve, who has been representing Guantanamo detainees almost since the place opened in January 2002.

One of his clients is the Saudi-born British resident Shaker Aamer, captured in Afghanistan in November 2001 and brought to Guantanamo in February 2002. He has been cleared not once but twice, in 2007 and then by the Obama administration in 2009. But the U.S. won't let him go, not even back to its trusty ally Britain, where Aamer's family live. Fluent in English, Mr. Aamer is regarded as a "leader" among the detainees. Many suspect that the Americans will never free him, because he knows so much, and would speak out.

Today, even George Orwell would have been pressed to conceive the plight of the eighty-six: cleared for release, but denied freedom, using a hunger strike as their last weapon, only to be kept alive by the very people who will not let them go. On Thursday, Mr. Aamer gave the

most recent account of events at Guantanamo to Mr. Stafford Smith in an hour-long phone conversation, described by his lawyer in a sworn affidavit.

Mr. Aamer is participating in the hunger strike, although he is not yet being force-fed. But other harassments abound. He is in Guantanamo's Camp Five, where "non-compliant" prisoners are held. His health is poor and deteriorating. There is noise throughout the night. It is getting harder to speak to lawyers. Then there are the FCEs, or "forcible cell extractions," to use the euphemism for being picked up and shackled by a team of six guards who burst into your cell. "They FCE me just to give me water," Mr. Aamer recounted.

Each day, he says, there are 10 to 15 "code yellow" incidents, when a prisoner on hunger strike collapses or passes out. Even contact with lawyers is a mixed blessing. "Each phone call [from a lawyer] is a curse. They hear what I am saying to you and use that against me to make things worse," he told Mr. Stafford Smith. The situation, in short, is grimmer even than during what Mr. Aamer calls "Miller time." For ordinary residents of the U.S., the phrase advertises a well-known brand of beer. But in the extra-territorial Hades of Guantanamo, the reference is to General Geoffrey Miller, the prison's second commandant before he was sent to Iraq in August 2003 to advise on "more productive" interrogations of prisoners, that is, to "Gitmo-ize" Iraq.

The hunger strike is succeeding in returning the spotlight to Guantanamo. On the day Mr. Stafford Smith talked to Mr. Aamer, Chuck Hagel, the Defense Secretary, told Congress he favored closing the prison, while leading human rights groups wrote to Mr. Obama demanding again that Guantanamo be shut and its inmates either released or tried in civilian court. But it seems optimism bordering on insanity to believe these entreaties will succeed where every other has failed.

Mr. Aamer, by all accounts, is a proud man not given to self-pity. But by the end of the phone call, Mr. Stafford Smith declared, his client seemed to be crying. "They are killing us, so it is hard to keep calm. It's hard to understand what they are doing, or why. No matter how much I show you I am tough, in reality I am dying inside. If you want us to die, leave us alone. But they do not want us to die, and they do not want us to live like a human being. What is worse than that?" What indeed?

## FORCED FEEDING

International medical groups have denounced the forced-feeding of Guantanamo Bay prisoners, which invariably involves strapping detainees into restraint chairs (marketed as a "padded cell on wheels" by their manufacturer), pushing a tube up their nose and down their throat, and pumping liquids into their stomach. Although it is considered a method of torture by the United Nations Human Rights Commission, the U.S. military insists forced-feeding is a form of "medical intervention" and that the practice is less aggressive than it was.

Forced-feeding first received widespread public attention in the Edwardian era, when it was used against hunger-striking suffragettes who were held down as the instruments were painfully inserted into their bodies, an experience that has been likened to rape. This technique was also performed on hunger-striking Irish Republicans: in 1917, Thomas Ashe died as a result of complications from the procedure.

Forced-feeding in prisons has been outlawed since 1975 when the World Medical Association issued the Declaration of Tokyo, guidelines for physicians concerning torture and other cruel or degrading treatment in relation to detention. The declaration stipulates that: "Where a prisoner refuses nourishment and is considered by the physician as capable of forming an unimpaired and rational judgement concerning the consequences of such a voluntary refusal of nourishment, he or she shall not be fed artificially."

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**Seattle Times, Saturday, April 13, 2013 at 10:13 AM**

[http://seattletimes.com/html/nationworld/2020772830\\_apcbguantanamo\\_hungerstrike.html](http://seattletimes.com/html/nationworld/2020772830_apcbguantanamo_hungerstrike.html)

**Prisoners, guards clash over Guantanamo Bay raid**

By **BEN FOX**

*Associated Press*

MIAMI —

Months of increased tension at the Guantanamo Bay prison boiled over into a clash between guards and detainees Saturday as the military closed a communal section of the facility and moved its inmates into single cells.

The violence erupted during an early morning raid that military officials said was necessary because prisoners had covered up security cameras and windows as part of a weeklong protest and hunger strike over their indefinite confinement and conditions at the U.S. base in Cuba.

Prisoners fought guards with makeshift weapons that included broomsticks and mop handles when troops arrived to move them out of a communal wing of the section of the prison known as Camp 6, said Navy Capt. Robert Durand, a military spokesman. Guards responded by firing four "less-than-lethal rounds," he said.

There were no serious injuries from the rounds, which included a modified shotgun shell that fires small rubber pellets as well as a type of bean-bag projectile, said Army Col. Greg Julian, a spokesman for Miami-based U.S. Southern Command, which oversees the prison at the U.S. base in Cuba. "I know for sure that one detainee was hit but the injuries were minor, just some bruises," Julian said.

The confrontation came a day after a team from the International Committee of the Red Cross finished a three-week visit to Guantanamo to meet with prisoners and assess conditions. "The ICRC continues to follow the current tensions and the hunger strike at Guantanamo very closely and with concern," spokesman Simon Schorno said. "If necessary, an ICRC team will in coming days return to Guantanamo to assess the situation of the detainees on hunger strike in view of this latest development."

Camp 6 had previously been a section of the camp reserved for detainees who followed prison rules. In exchange they were allowed to share meals and pray together, have nearly round-the-clock recreation time as well as access to satellite TV, computer games and classes. It held a majority of the 166 prisoners at the base before the hunger strike began, but the military said the number was down to fewer than 70 on Saturday.

Prisoners in the communal section had access to materials with which to make some of the improvised weapons used in the clash with guards. Durand said troops were confronted with batons made with tape and plastic water bottles, about three to four feet long and "as big around as a broomstick," he said.

The guards moved the hunger strikers and all other detainees at the communal section to single cells in a separate wing of Camp 6 around 5 a.m. Prisoners will eventually be allowed back into communal living conditions in the future if they follow rules. Hunger strikers will be allowed back into the communal section eventually as well if they follow the rules, Durand said. "For now, housing detainees in individual cells will enable us to observe them more closely," he said. He said one of the concerns of military officials was that some prisoners might have been coerced into participating in the hunger strike.

Tensions had been high at the prison for months. Lawyers for prisoners said a hunger strike began Feb. 6 in protest over their indefinite confinement and what the men believed were tighter restrictions and intrusive searches of their Qurans for contraband. Prisoners offered to give up the Muslim holy book that each one is issued by the government but officials refused, considering it a tacit admission of wrongdoing. "This is exactly the opposite of what they should be doing," Carlos Warner, a federal public defender in Ohio, said of the decision to move prisoners into single cells instead of negotiating an end to the strike. "The military is escalating the conflict."

The military said 43 prisoners were classified as hunger strikers under a definition that includes missing nine consecutive meals. Lawyers for prisoners have insisted the strike is much more widespread and say almost all of the men are refusing to eat.

Officials were also concerned that some men were surreptitiously starving themselves to avoid being classified as hunger strikers and force fed. The military said it was conducting individual assessments of all the prisoners.

Let's use this opportunity to explore structural indicators of peace and violence by comparing countries (for example, the United States and Canada) and the criteria on which these indexes are based. This information will relate to our class discussions from here on out for the rest of the term so think about the underlying concepts that were used to develop the criteria as a starting point for really understanding structural issues involved in peace and nonviolence.

**Global Peace Index:** <http://www.visionofhumanity.org/gpi-data/>

Out of the 158 nations, where does the US rank overall (lower number is better)?

Out of the 23 indicators, what 2-3 major criteria lead to a positive ranking for the US?

Which 2-3 indicators are the ones on which the US has its worst rankings (i.e., leading to a lower ranking)?

Select 2 other countries that have rankings that surprise you (one that is positive and one that is negative).

Country with positive ranking:

What stands out as the major reasons for this ranking?

Country with negative ranking:

Give several outstanding characteristics that go into this ranking:

**Human Development Index:** <http://hdr.undp.org/en/statistics/>

Where do the United States and the other countries you mentioned above rank on this index?

What are some examples of the distinguishing characteristics for the HDI compared to the GPI?

Why do you think the countries ranked in the top ten of the GPI are also ranked as having high human development, but not necessarily exactly the same?

**Global Terrorism Index:** <http://www.visionofhumanity.org/globalterrorismindex/>

Out of the 158 nations, where does the US rank overall (a higher number is better)?

Which criteria are among the ones that contribute the most to the US ranking?

Select a country close to the US in this set of rankings (perhaps one that surprises you as being so close) and identify 2 of the criteria that are similar in rankings for this country in comparison with the US.

**Stockholm International Peace Research Institute:** <http://milexdata.sipri.org/>

Compare the GDP percentages for military expenditures for several countries above. Identify the countries and percentages. (Note: The GDP takes into account proportionality of budget when making comparisons.)

Structural peacebuilding is discussed in the Introduction (pp. 1-13) to the Christie et al. (2001) book as promoting social justice, being proactive, and reducing structural violence. Think about how the above indexes reflect the structural over the direct influences upon violence and peace for class discussion.

This assignment is about reviewing our class materials to integrate and apply concepts we have been covering. Thinking deeply about the concepts (using the Reflection Rubric) in order to go into adequate detail. It should be evident that you have learned something new about these issues based upon our class.

*We've been talking about collective resistance and nonviolent movements around the world. Attached is a description of an indigenous people movement occurring in Canada beginning this past November. It is called Idle No More. The attached poster from the Syracuse Cultural Workers website illustrates the movement. Along with this visual, there is a posting from The Guardian that helps to explain the movement.*

*Go back over the materials we have covered this term to find 3 separate concepts from our readings and articles that could be applied to this example. Be sure to be specific about the authors, pages, and the ways in which the concepts/readings apply.*

Example #1:

Example #2:

Example #3:

What new insights do you bring to the *Idle No More* movement based upon our course?

**Idle No More** is a grassroots Aboriginal rights movement started by women in November, 2012 as a reaction to legislative abuses of Indigenous treaty rights by the Canadian government. The movement takes particular issue with the omnibus budget Bill C-45 which effectively removed protection of waterways in the Canadian wilderness. The bill gives multinational corporations direct and easy access to Indigenous waters and land. Idle No More empowers indigenous peoples and allies to stand up for their nations, lands, treaties and sovereignty. It's about love, about honoring human dignity and about holding sacred our relationship with the land.



**Syracuse Cultural Workers:** Poster for Sale! <https://www.syracuseculturalworkers.com/>)

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- **The Guardian** guardian.co.uk, Friday 11 January 2013 08.03 EST  
<http://www.guardian.co.uk/commentisfree/2013/jan/11/canada-indigenous-people-demand-better-deal>

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- **Idle No More: Canada's indigenous people are demanding a better deal** by Lisa Charleyboy

The Idle No More movement, seeking sovereignty for indigenous people, is growing by the day.

I told my mother once that I was envious, because my friend had such a clear path laid out in front of him: his father and uncles were traditional Native American artists, and therefore he would be too. "I wish I had something like that, where I just knew what I was supposed to do," I said. My mother replied that I did: my father, uncle, grandfather and great-grandfather all were Native chiefs. I thought this idea was ludicrous, since I'd never shown any interest in politics.

That has since changed. Not because of a sudden interest in parliamentary affairs, but simply because of the Idle No More (INM) movement which is growing by the day in Canada. Since December 11 there have been more than 685,000 tweets using the hashtag #IdleNoMore. INM's goals are to build indigenous sovereignty, to repair the relationship between indigenous peoples of Canada (First Nations, Métis, and Inuit), the crown, and the government of Canada from a grassroots framework, and to protect the environment for all Canadians to enjoy for generations to come.

Who can argue against honouring culture, creating peaceful relationships, and ensuring our waters are clean? Well, many Canadians can. There has been a significant backlash against the movement by political pundits, mainstream media, and settler Canadians alike. Many claim that the best route for indigenous people is to assimilate and to be "just like every other Canadian." But since the 15th century nothing has worked, and indigenous peoples are fed up of being told what to do, where to do it and how to do it.

The imprint of colonialism has left land claims, treaty negotiations, reserve infrastructure, indigenous poverty, and indigenous education equality in total disarray. Let's not even mention the intergenerational impact of the residential school system, which forcibly removed indigenous children from their homes and stripped them of their language and culture and left many vulnerable to physical and sexual abuse.

According to the 2006 census, there are 1.17 million First Nations, Inuit and Métis people in Canada. A recent ruling affecting over 600,000 people gave Métis and non-status First Nations people equal recognition with First Nations status individuals. That means both increased accountability for the Canadian government and increased support for the INM movement. Idle No More was started in Saskatchewan by four women (Jessica Gordon, Sheelah McLean, Sylvia McAdams and Nina Wilsonfeld), who are lawyers, academics, and professionals. They were concerned about Bill C-45, the omnibus bill, which they saw as important for indigenous peoples and treaty rights, as well as for all Canadians concerning laws affecting the environment. They began "teach-ins" to inform and educate about these bills. On 4 December, the Assembly of First Nations (the governing body of First Nations communities) chiefs were denied entry into the House of Commons in Ottawa when they collected to peacefully discuss Bill C-45. The news spread rapidly across Facebook and Twitter, and rallies were created in the name of solidarity with the INM movement.

Attawapiskat chief Theresa Spence began a hunger strike the following day, and has vowed to continue until there's a nation-to-nation discussion between AFN chiefs, the governor general and the prime minister Stephen Harper. Although Spence has been touted as the face of INM, founders state that she is unconnected to the movement that they've started. A meeting was scheduled on Friday between Harper and AFN delegates, but Spence has refused to attend unless the governor general David Johnston also attends (he is key to Spence's demands, since he represents the crown, which negotiated the original treaties with aboriginal people). Participants from all over the world will have peace marches, round dances and other events in solidarity.

"Idle No More is going to be around for a very long time, until we see the changes that we know are necessary," says Ojibwe comedian and activist Ryan MacMahon during a teach-in. "We aren't in this until Chief Spence eats, we aren't in this until Stephen Harper commits to some sort of timetable. This is a long-term bigger goal and vision rather than just waiting to see what happens on Friday."

My social streams remain inundated with political news, protest photos, and pipeline updates. I can feel a seismic shift happening among indigenous people in Canada – unlike anything I've ever seen before. Consistent and constant education, information sharing and support are all helping keep this movement strong. Here's to change.

- This article was commissioned following a suggestion made by Oroklini. (end of quoted passages)



'Participants from all over the world will have peace marches, round dances and other events in solidarity.'  
Photograph: Nutly.net



NOTE: This is the last of our weekly reflections so it is an exercise in practicing with the use of the cognitive shortcuts (heuristics) with which we began the term. Think through more deeply how our perceptions affect our interactions based on what we have been covering recently in class and in the readings on forgiveness. How are different social psychological processes working to affect the process of forgiveness and reconciliation for you with others or for others in their own situations? Use items from the survey on forgiveness (Knutson, Enright, & Garbers, 2008) and the materials on forgiveness/reconciliation to apply these concepts/key words. After you have thought through these heuristics, think about how your reflections reflect the worldview of a Westerner (i.e., from the US and/or an individualistic culture) as compared to the reconciliation processes that we read about focused on more collectivistic, community- oriented cultures.

Select **4** from among the following (Circle the numbers of the ones you chose):

- 1) Fundamental attribution error: Perceiving situational factors as influencing one's own behavior
- 2) Fundamental attribution error: Perceiving that the other person acts due to stable personality traits
- 3) Belief in a just world:
- 4) Blaming the victim
- 5) Empathy
- 6) Cognitive dissonance
- 7) Retribution vs. compensatory justice

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Identify & explain here:

How do these cognitive processes reflect Western rather than Eastern (i.e., individualistic vs. collectivistic) cultural perspectives? (My goal here is for you to think through how the individualistic culture in the US affects our ability to understand the reconciliation processes in other cultures.)

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*This is the last of our Critical Reflections. I will be distributing the take-home exam during our last class before Finals Week. We will discuss the questions and my expectations for completion of the exam at that time.*